



*All Saints' Episcopal Church
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Dear Friends in Christ,

As we draw near to the conclusion of Lent and beginning of Holy Week, I want to invite you to participate fully and with spiritual abandon in the worship of Almighty God during this time in which we walk with Jesus through his final days on this earth and our souls are able to experience the divine Drama of human redemption as it unfolded in the life, death, and resurrection of Jesus Christ. It is this time that is at the very center of our lives as Christians, the very reason for our worship of God in Jesus Christ over the past two thousand years.

Sometimes it seems that we do some “strange” things in our worship at this time of year, and the services are often confusing for many, since they are quite different from the usual Sunday liturgies. So I would like to offer some background information about the solemn liturgies of Holy Week, so that you may be a bit more informed about the important days ahead, and so that your Easter celebration and your joy may be intensified. I think we

are all able to be more comfortable and accepting of liturgical actions if we at least know why we are doing such things.

I want Holy Week to be the very special experience for you that it has been for me for many, many years. Holy Week and Easter are part of the same drama. If we are fully to know and experience the joy of the Risen Jesus on Easter then we need to go with him to the Upper Room, the Garden of Gethsemane, to Calvary, and then into Hell. Finally, we are with him in the garden of the Resurrection.

It is spiritually and theologically impossible to separate the events of the Passion from those of Easter. Yet, even though the services of Holy week are different, oftentimes strange, sometimes embarrassing, and even a bit too long for many of us, they stand there to place us with Jesus that his life might become ours and our lives his. Our worship invites us to give ourselves to sounds, actions, and rites that we normally would not do. It invites us to go beyond our comfortable, middle - class,



Episcopal piety and enter into something much greater than our pride. We are invited to be a part of a DIVINE DOING, that is, God at work in the Church. At the Lord's Table we are fed and nourished in a Eucharistic foretaste of the Heavenly Banquet, and we celebrate that glorious feast in this seamless garment of liturgy, wrapped about the Paschal mystery of our redemption.

Finally, please let us know of members of the parish family who may be ill or home-bound so that we may bring them their Easter Communion. This is not a burden – it is a great joy to share the Paschal Mystery in the Sacrament. May the Risen Christ live in you, that in his joy your life may be complete.

Faithfully,



PASSION/PALM SUNDAY



The Palm Sunday Liturgy has two distinct parts, each with its own tone and feeling. The first part, the Liturgy of the Palms, is a rite of joy and triumph. We recall the Lord's entry into Jerusalem, when the people greeted him with cries of "Hosanna" (which means "save us") and waved branches and scattered them in his path. The palms are blessed and distributed to the people. The color of the day is the color for martyrs – red. The Liturgy of the Palms will begin in

Andrews Hall where we will all gather, the palms will be blessed, and the entire congregation will process, singing, into the church, in reenactment of Our Lord's entry into Jerusalem.

Then the atmosphere changes. We pray that God, "whose Son went not up to joy but first he suffered pain," may lead us to find that the way of the cross leads to life eternal. The mood has changed. The passion is narrated in dramatic fashion, and the congregation takes their part as the crowd surrounding Jesus at his trial. It is now Holy Week, when in the words of the proper preface for the day, we celebrate Christ who was lifted high upon the Cross, to draw the whole world to himself, for he is the source of eternal salvation.

MAUNDY THURSDAY



Maundy Thursday is the first of the three sacred (holy) days that constitute the *Triduum Sacrum*. This year, the Three Days begin at **7 PM on Thursday, March 21**. I find it helpful to reflect upon four points as we prepare to worship on this day:

First, a theme of Maundy Thursday is unity. The liturgy is in the evening because it commemorates the evening meal shared by Jesus and his friends. Just as Our Lord and the Apostles gathered in the Upper Room to celebrate together, so do we as the Christian family gather in one place at one time to celebrate our unity in Christ. There

is no greater expression of unity with one another and our unity with God than the Holy Eucharist. Thus, Maundy Thursday celebrates, recalls, and makes present again the Institution of the Eucharist by Our Lord Jesus Christ at the Last Supper.

Second, Jesus gave to his own a new commandment during the Last Supper. That new commandment, the *mandatum novum* (thus the name Maundy Thursday) is that we love one another as he loves us. How can we do this? Jesus gave us an example of what he meant. Jesus humbled himself and became a servant to wash the feet of the disciples. Some of them did not like this! Many of us are uncomfortable with this action even today. Yet, Jesus told Peter that we must be washed, and even wash each others' feet as a sign of our love and humility toward each other and God. Those who wish may come forward to have their feet washed. (Tip for those who do: it's a good idea to wear sandals or easily-removable socks.)

Third, it was the night of his Last Supper that Jesus was arrested in the garden of Gethsemane. At the conclusion of the Eucharistic worship the Altar and Sanctuary are stripped bare, and the sacramental Real Presence of Christ is removed to the Sacristy, where it is reserved for Communion on Good Friday. Fourth, the final stripping of the altar begins the Greater Silence of the Church. The liturgy ends abruptly – since, in fact, it is not an ending, but a pause, as we await the celebration of Good Friday.

We ask that you leave the church and the grounds in silence as you ponder in your heart this wondrous love offered for us.

GOOD FRIDAY



Friday in Holy Week is called “Good” Friday for on this day of Our Lord’s crucifixion and death salvation came into the world. Our worship reflects a paradoxical mood of penitence and sadness, mingled with exultation as we reflect on this wondrous Mystery. You are reminded that the Good Friday offering each year is sent to Jerusalem, to sustain the ministry of the Church in the Holy Land.

The **GOOD FRIDAY LITURGY** begins at **7 PM on April 22**. It is the continuation of the Liturgy that began last evening and that will not end until the first Eucharist of Easter on Saturday night. At the beginning of this part of the service, the church is bare, and the ministers enter in silence. Silence begins the Liturgy of the word, which concludes with a dramatic reading of the Passion according to John. After a brief sermon, the liturgy continues with the prayers of the people in a slightly different form. The Solemn Collects of Good Friday are perhaps the most ancient form of the intercessions which we have available. There are five “blocks” of prayers: for the Church, for the world and those in authority, for the suffering, and for the mission of the Church. In each section, the Intercessor bids the prayers, a silence follows, and the Celebrant offers an appropriate Collect which sums up the intercessions.

The Veneration of the Cross follows. A wooden cross is carried into the church and elevated three times, with the acclamation "This is the wood of the Cross, on which hung the Savior of the world." The cross is elevated at the same places where the Paschal Candle will be elevated at the Easter Vigil (at the Cathedral), reminding us that the Passion and the Resurrection of Christ are part of the same saving event. The priest and people now venerate the cross in ways which may be significant to them. In some places, it is customary for people to come forward, kneel at the foot of the cross, and kiss it or simply say a prayer before it (this is not a required devotion, but it *is* spiritually powerful to go to the cross and kneel before the crucified Lord); others may wish to simply remain kneeling in their place and gaze upon the cross in prayer.

Finally, Holy Communion is offered from the Sacrament consecrated and reserved on Maundy Thursday.

The Tabernacle is empty, the Sanctuary Lamp extinguished, and the church is left desolate. It feels sort of like the soul without Christ. This is a sad action, a draining experience. We don't like to see God's altar desolate, but such was the world and such is the soul without the living Christ.

Following the Good Friday Liturgy there is time to remain and offer our own silent prayers. This segment of the *Triduum* Liturgy again ends somewhat abruptly, because it is not really over. We pause for awhile before moving forward in this dramatic reenactment of the drama of our redemption.



THE FEAST OF THE⁵ RESURRECTION



THE GREAT VIGIL OF EASTER

The **Great Vigil of Easter** is THE primary worship celebration of the Christian Year and the first celebration of Easter. Throughout the centuries, this service has been known as the "Queen of Feasts." It will take place this year at **Christ Church Cathedral, Hartford at 7:30 PM on Saturday, April 23**. *We invite you to join those of us who will attend, to support five of our members as they are Received by Bishop Douglas into the Episcopal Church.*

We gather outside the darkened church and receive a small, unlighted candle. There is indeed a sense of expectation, as we wait for the Light and Life of Christ to be rekindled in the world. This liturgy is compiled from sources that are older than all of our Prayer Books.

The Vigil has four parts:

1. **The Service of Light** begins with the lighting of the New Fire and the lighting, from that, of the Paschal Candle. (The candle burns for all 50 days of Eastertide, which extends through the Feast of Pentecost.) The Deacon carries the Candle into the darkened church and pauses three times to announce: “The Light of Christ.” “Thanks be to God!” reply the people. After the candle is placed in its stand and the tapers are lighted from it for the congregation, the Exsultet is sung. This is an ancient and glorious hymn of joy for God’s deliverance. In it we are reminded that “This is our Passover Feast,” in which we recall the deliverance of the People Israel from bondage in Egypt to freedom in the Land of Promise and our deliverance from the bondage of sin and death to the freedom and joy of new life in Christ.
2. **The Service of Lessons** follows. Lessons of salvation history are read, each followed by a short psalm, and a collect related to the theme of the reading. Chief among the readings is the story of Israel’s deliverance at the Red Sea.

3. **Confirmation and Reception, with Renewal of Baptismal Vows** follow. Throughout much of our history, this night was the only time when Baptisms took place! As a re-calling of our own death to sin and rising to new life in Christ through the waters of Baptism, we are all sprinkled with water from the Font.

4. **The First Eucharist of Easter** is then celebrated. Immediately following the Renewal of Baptismal Vows, the candles at the altar are lighted from the Paschal Candle, the lights are turned on in the decorated church, and the Celebrant proclaims the ancient Easter Greeting: “Alleluia! Christ is risen.” The people respond: “The Lord is risen indeed. Alleluia!” and the *Gloria in Excelsis* is sung to the ringing of bells. Before the Gospel, the Alleluia is sung for the first time since Lent began.

The Eucharist continues in the usual way, with joyful alleluias restored after their Lenten suspension. The Liturgy ends with the dismissal with alleluias, the first real dismissal since the beginning of the Maundy Thursday rite, for what we have celebrated in Maundy Thursday, Good Friday, and the Vigil is one single Liturgy proclaiming our redemption by God in Jesus Christ. Those who make their communion at the Vigil need not return again the next morning, though they are welcome and encouraged to do so.

EASTER DAY

Easter Day (**April 24** this year) is much like a usual Sunday, but with the restoration of alleluias, the Gloria in Excelsis and, this year, the celebration of Holy Baptism.

The Font will remain open and filled with Holy Water during all of Eastertide, so that those who wish to may bless themselves with that water on their way in or out of church, as a reminder of the death and resurrection that we share in and with Jesus Christ in Baptism.

A festive cake is planned following the service, to welcome the newly-Baptized Mika Robinson and newly-Received members of our parish: Dave and Deb Borzellino, Michael DeNegriss, Erin Dillon and Marcia Lombardi. Please plan to stay for a few minutes to welcome them!

PLEASE REMEMBER TO BRING A BELL TO RING DURING THE GLORIA IN EXCELSIS!

May all fifty days of Easter be for you a glorious celebration of the Risen Lord!



HOLY WEEK AND EASTER SERVICES

April 21, Maundy Thursday

6:00 PM Soup Supper

7:00 PM Holy Eucharist, Foot Washing, and Stripping of the Altar

April 22, Good Friday 7:00 PM

Good Friday Liturgy

April 23, Easter Vigil 7:30 PM*

***(At Christ Church Cathedral,
45 Church Street, Hartford)***

The Great Vigil of Easter, including

Lighting of the New Fire, the Exsultet, Reception of 5 of our New Members into the Episcopal Church and the first Mass of Easter

April 24, Easter Day 9:30 AM

Holy Baptism, Festival Holy Eucharist, and Resurrection of the Alleluias

Inquirers' Class for those adults preparing for Baptism, Confirmation or Reception into the Episcopal Church will be held Friday evening, April 15, 7 – 9 PM and Saturday, April 16, 9 AM – 3 PM in the church office. *Those interested in attending should register in advance with Mother Davidson, to make sure we are prepared with enough handouts and food for meals.*

Jerry and Susan Davidson wish to thank all those who sent cards and notes of condolence to them on the occasion of the death of Jerry's mother last month. We are grateful to be a part of such a caring community of faith.

SAVE THE DATE!! The long-awaited Institution of Mother Davidson as Priest-in-Charge of All Saints' will take place on **Thursday, May 19 at 7 PM** at the church. Bishop Curry will preside.

Women's Group Meeting on Thursday, April 14th at 7:15. We need to discuss how we are bringing back the Alleluias (for Easter) and what we would like our role to be for Susan's Institution.

GOLF TOURNAMENT

Our 12th Annual Golf Tournament will be held Saturday, June 4, at Hawk's Landing Golf Club in Southington. This event has been very successful in raising money for various local charities and outreach over the past years. Last year the tournament realized over \$2000. These funds were used to provide services and products for elementary children within the Wolcott

community. Working closely with a social worker assigned to the schools, we were able to assist children whose families may be financially in need due to the adverse economy, illness, or other setbacks. Help was provided for items such as field trips, supplemental lunch fees, winter clothing, back packs, and academic utensils. The plan is to continue with this same program over the next year.

To ensure a successful tournament this year we are seeking:

1. **GOLFERS** – Be it a foursome, or individual who we will find a place for in a foursome. A “scramble” format allows for all skill levels to participate. First tee time is 9:30 am, followed by a buffet banquet and raffle in the afternoon.
2. **SPONSORS** – Monetary donations from businesses or individuals.
3. **RAFFLE PRIZES** – The raffle has supplied a major portion of the revenue. New unused items valued at \$10 and up are appropriate. Gift Certificates from places of businesses and restaurants are welcome prizes.

Anyone interested or wishing to get more information may contact the members of the Golf Tournament committee – Henry Curtiss, Red Smith or Peter Marcisz